

## SUNDAY READING.

A PRESENT BAVIOUR.

BY JOHN G. WHITNEY.

WE MAY AND SHALL climb the heavenly steep.

To bring the Lord our God to meet us there.

For him no depths can cover.

But warm, sweet, tender, even yet.

A present help is given us.

And love its Justice.

The beauty of the seamless dress

Is by our hearts of stone.

We weep and mourn and grieve,

And press.

Through His first fond prayers are we

Our lips of childhood trust.

The last low murmur of the dead

Are buried with his game.

O good and master of us all!

We own our name or sign.

We own thy sway, we hear thy call;

We test our lives to Thee.

Intense study of the Bible will keep

Any writer from being vulgar in point

Style.—*Codicil.*

“Cast thy burden upon the Lord.” It

may be, some will say, “How?” But it

on with the two hands of faith and

prayer.—*Archbishop Leighton.*

A sanctified heart is better than a

silver tongue; a heart full of grace is

better than a head full of notions; a

man may be a great scholar, and yet be

a great sinner.

No man preaches so much, and so ef-

fectually as the man, that does not

speak a word, but whose whole life is one

revelation of higher forms of Christian

development.

A DISHONEST MAN is one who takes

the word of God for his guide, the grace

of God for his strength, the spirit of

God for his guide, and the heaven of

God for his home.—*Dr. Bunting.*

All things are initial. There is the

stamp of decay on London and New

York, and petal of the flower.

The earth is one vast sepulchre

whose epitaph has been written by flood

and fire.

A CHILD’S RELIGION.—The Gospel in-

volves no conditions that a child can-

not fulfill; it imposes no requirements

that a child cannot meet. A child may

trust its promises, realize its blessing,

and anticipate its rewards.

The real test in all systems of relig-

ion, based upon nature or reason, as op-

posed to revelation, like the ancient

Hellenic paganism, is their utter failure

to afford comfort and strength to man-

kind in the hour of weakness, trial, and

sorrow.

AS ALL God’s family are covered by

the same dome of grace, as they all ad-

quire the same rainbow arch, and re-

claim in the light of the same starry

sky to the comfort of God’s children,

should enjoy the comfort and beauty of

the sanctuary, with just as little sense

of mortification or fears of intrusion.

A TEACHER’S teacher writes of a col-

oed woman who, having learned her al-

phabet, said: “Now I want to learn to

spell Jesus, for ‘pears like de rest will

come easier if I learn to spell di blessed

name first.” A good many things

“come easier” if we learn that name

first.

GOD loves to lade the wings of prayer

with the choicest and chiefest blessings.

Many Christians have found, by expe-

rience, praying times to be sealing times.

They have found prayer to be a shelter

to their souls, a sacrifice to God, a sweet

savor to Christ, a scourge to Satan, and an inlet to assurance.

Flock groups of lowly fishermen, from

the ranks of despised publicans, from

tremendous demons, outcast lepers, and

miserables, and outcasts, have Christ

said what was lost, and formed them

into a combination of beauty and per-

fection that casts all human organiza-

tions into the shade.

NOTWITHSTANDING clearly demonst-

rates the necessity of a supernatural reval-

ation, than the blood gropings and blin-

ders and absurdities of the grandest

reflections, in the effort, to construct a sys-

tem of religion that shall meet the com-

plete wants and aspirations of the soul.

WE cannot separate Christ from the

poor. The Son of Man was himself poor,

and He had not where to lay His head,

and He says, “The poor ye have always

with you, ye have not always.”

Could He say so still were He this day

to enter the gorgeous temples where His

gaudy followers meet to worship Him?

THE PROTESTANT CHURCHMAN wishes

that all preachers would remember that

“Christ’s flock are mostly little ones.”

Their necks are short. They cannot

reach high, and food placed in too lofty

a crib is no better than none at all.

They may then starve, though the food

be provided, because they cannot get

anything that will nourish them.

THE question is not, what ought I to

do? but what am I doing? If you are

praying to your young ones, there is good

reason to hope that your heart is right;

if you return pray for him; if your heart is

good reason to believe that your heart is

not right. A right heart toward a foot

is never found coupled with forgiveness

of sin at the throne of grace.

FAITH comes by hearing; Hope by

experience. Faith believes the truth

of the word; Hope waits for its ful-

fillment. Faith lays hold of that end

of the promise which is next to us;

namely—as it is in the Bible; Hope lays

hold of that end of the promise that is

fastened to the merey-seat. Thus Faith

and Hope get hold of both ends of the

promise and carry all away.—*Bunyan.*

WE would become heavenly-minded

says Robertson, we let the imagi-

nation realize the blessedness to which

we are moving on. Let it calm you and

enable you to give your cheerfulness

to others. Let us, in the spirit of rest,

rest, which is not of indolence, but of

powers in perfect equilibrium; the rest

which is deep summer midnight, yet full of life and force as summer sun-

shines, the Sabbath of eternity.

HUMILITY is the most excellent natu-

ral cure for anger in the world; for in-

that, by daily considering his own im-

perfections and failings, makes the error

of his neighbor or servant to be his own

case, and reminds that he daily needs

God’s pardon and his brother’s charit-

y. As, however, Mr. White has taken the

city in connection with his printed dis-

cussions, he has printed his pamphlet

and will publish it.

A colored family now resided in the street

of Jerry Seaway, Emily Seaway, and Isaac

Seaway, who had been engaged in a

series of meetings in the city.

Mr. White, however, had been engaged

in a series of meetings in the city.

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